

Jones (G.)
WELCH PIETY *2.*

Continued :

Page 17

O R,

A FARTHER ACCOUNT

Of the Circulating

Welch Charity Schools,

FROM

Michaelmas 1747, to Michaelmas 1748.

In a LETTER to a FRIEND.

L O N D O N:

Printed by J. OLIVER, in *Bartholomew-Close*.
M.DCC.XLIX.

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ADVERTISEMENT

TO THE

READER.

I*T is hoped, that the serious Perusal of the following Sheets may, through the Power of divine Grace, be so blessed, as to stir up the Heart of the Reader to glorify the Goodness of divine Love, manifested in the Rise and wonderful Increase of the WELCH CHARITY SCHOOLS.—A Work so owned by the glorious Saviour of the World, the Lord JESUS CHRIST our Righteousness, stands in need of no Arguments to recommend itself to the Approbation and Esteem of all the Children of GOD.*

THAT those who shall be disposed to contribute towards the Support of this Work of

A 2

Faith,

iv ADVERTISEMENT.

Faith, and Labour proceeding from Love,
may know where to lodge their Benefactions, it is
thought proper to acquaint them, that they may
send their respective Sums to

Sir JOHN THOROLD Bart. at *Cranwell, Lincolnshire*;

The Rev. Dr H A L E S, at *Teddington, Middlesex*;

The Rev. Mr JAMES SPARROW, at *Bath*;

The Rev. Mr GRIFFITH JONES, at *Llandowror*,
near *Laugharn, Caermarthenshire*;

Dr H A R T L E Y, at *Donington, near Newbury*,
Berks; and

Mr. FRANCIS GOSLING, Banker in *Fleetstreet*,
London.



HONOURED

HONOURED SIR,

THE *continued* Charity of our most kind and generous Benefactors, demands our *continued* and most grateful Acknowledgments. We beseech our GOD and Saviour, who hath already crowned their *Labour of Love* with visible Success, to crown them *all*, at length, with a most ample, glorious, and everlasting Reward. Our Prayers for them, with a brief Recital of the Fruits of their Love, in the Progress of this Undertaking, is all the Return that we can make, till the Time shall come, that they will hear, we hope, many *Thousands* of those they have caused to be instructed, chanting forth the Praises of GOD, for that everlasting *Salvation* they have been their Helpers to obtain. I believe, the following concise Account of the *Circulating and Catechetical Welch Charity Schools*, for the Year now expired, viz. from *Michaelmas* 1747, to *Michaelmas* 1748, cannot fail to afford them Matter of great Joy and Exultation at present, as an Earnest of their future Retribution; and will, I doubt not, excite their Praises to Him, that blessed their liberal Benevolence: For without a divine Blessing, it is hard to conceive, how this humble Attempt

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could be attended with such surprising Success ; or how it could grow, from so unpromising and small a Beginning, to what it is at present.

THESE *Charity Schools*, SIR, have now spread themselves so far over this Principality, that some of them are set up in every County of *South* and *North Wales*, the County of *Flint* only excepted.

BE pleased to understand further, that there have been in all, no less than *One Hundred and Thirty Six* Schools set up this Year. Some of them continuing Three Quarters, or a whole Year, in the same Place. The Number of Scholars, taught therein, amounts to *Six Thousand, Two Hundred, and Twenty Three*, as will appear by a *List*, annexed to this Paper ; wherein are mentioned, the particular Places in the several Parishes and Counties, where they have been taught ; to the End, that this Affair may lie open to the Scrutiny of all such as please to examine into it:

As a most formidable Poverty is increasing among the low Ranks of People in this Country, and as the Schools extend now to several very remote Places, the necessary Expences incurred thereby, must, of Course, increase very considerably. Some Money must be paid for the Carriage of Books, to those distant Places where the Schools are. Some Gratuities are given to poor Clergymen for Catechizing, and for inspecting the Conduct of them : And I am to acknowledge, with great Thankfulness, that some Benefactions have

have been sent for that particular Purpose, which have been laid out accordingly. However, it has been found urgently needful, to employ also some other Persons of Integrity, to inspect the Progress of the Schools, the Behaviour and Accounts of the Masters, and to see that they duly catechized their Scholars every Day.

MANY Thousand Books, of several Sorts, to the Value of *Four Hundred Pounds* and upwards, have been provided this Year; whereof some are sold at half Price, and the rest dispersed *gratis*: We are, likewise, to thank some of the charitable Contributors, for directing their Benefactions to be laid out in this Way. And here, I can by no Means refrain from making this publick Acknowledgment, of two very generous Presents, given for my own Use; for which, I desire to return my very humble Thanks: In whatever degree the Poor may share in these Benefactions, the Reward and Thanks will be due to the original Donors. And I trust I shall always be of the Faith and Opinion, that there is not a better Way to secure and improve what we are blessed with ourselves, than by letting the Poor share with us.

UPON a pretty (nearly) exact Computation of all the Expences above, added to the Salaries of the Schoolmasters, which any one may easily apprehend to be considerable, for such a Number of Schools; it appears, that about *Six* poor People, or Children, are taught for every *Twenty Shillings*,

that are given to promote this Undertaking; whereby it will, I hope, be evident, that no possible Care or Circumspection is wanting to cultivate this Charity to the utmost Advantage; so that every Grain of it, if it please God to add his Blessing, may produce its salutary Fruit: I hope I may, therefore, very justly, and without Offence, congratulate the *Patrons* of this charitable Work, and praise God for the great Success of this *Labour of Love*, in Comparison to the Charge attending it.

It is indeed, with Reluctancy, that I am constrained to let it be known, that the Donations of the last Year did hardly answer the Expence. If the Benefactors, (particularly some of them) had not been very bountiful, there would have been a great Deficiency.

It were to be wished, that this charitable Attempt, for instructing poor ignorant People, was more universally and fully known to good and well-disposed Persons, who, possibly, would then think, that some Part of what they designed for pious Uses, might be usefully employed this Way: For a Work of this Nature requires the joint Assistance of many Hands. We earnestly hope, and pray God, that the Zeal wherewith charitable Persons have hitherto supported it, may provoke others to assist them, that it may be still carried on, more and more, to Perfection.

THERE is now a great Demand for these Charity Schools; and it is with humble Trust in the
same

same good Providence, which hath blessed them hitherto, that they have begun to be set up again in very many Places, for the present Year. We doubt not, but every one who desires sincerely to be saved himself, and who considers the Difference between the happy State of Salvation, and the most woful State of endless Misery, will feel a most tender and melting Disposition within himself, to pity the Poor and Ignorant. And it is humbly hoped, that every *true Friend* and *Member* of the blessed JESUS, who makes the Interest of CHRIST his *own*, will surely bestir himself on the Behalf of his holy Religion.

THIS is needful enough at all Times, and never more so than now. Pious Persons cannot but clearly see, and greatly lament, that notwithstanding our late Frights and Troubles, and most imminent Dangers, and also our happy Preservation and Deliverance from them, Numbers of People have quite laid aside all Concern about Religion, in any Shape; and some have taken up a fantastic one, that renders them less humble, more uncharitable, and worse qualified for the Service of their Station, than before. The visible Decay of Christian Piety, the bold Appearance of open and scandalous Profaneness, and the horrid Growth of Vice shew evidently, the dreadful Abuse we have made of GOD's various Dealings with us; so that we can hardly escape from being yet *punished seven Times more for our Sins*, if something is not quickly done in Favour of
our

our despised Religion. I pray G O D, that the spiritual Lethargy that seems to have seized too many, be not a sad Prefage of approaching Calamities.

DOES not Heaven seem to threaten us with Judgments, wherein *the Help of Man will be in vain?* *The Armies of the Lord of Hosts* seem to be *drawing into Battle*. What shocking Havocks have been made by the Sword and Famine, Earthquakes and Shipwrecks? And besides, the Robberies, Murders, and Violence, so rise among ourselves, we hear of great Desolations by the Mortality among the Cattle, and most dreadful Fires, both at Home and Abroad. We have been gently put in Remembrance of the *Devouring Locusts* also, which may rise in their Season, with a vast Increase, by the righteous Judgment of G O D, to punish us for our Sins. And what had we then best do? It is certain, that a Nation has been often saved, and national Judgments often prevented, by Charity, and shewing Mercy to the Poor; at least, the charitable Man himself, we are assured, *will be delivered in Time of Trouble*; how few soever such charitable Persons may be in a sinful Nation. And G O D be praised, that amidst all the Corruptions, grown to such a Height in our Days, there are still many among us, *who mourn for the Abominations of the Land*; and who are as ready to distribute, according to their Power, as the Needy can be to receive their Alms. Such good People will, undoubtedly, be glad to lay out their Charities

rities, in Part at least, in such a Manner, as may best tend to the Glory of God, to the Advancement of Religion, to the Salvation of the Poor, and to the Safety and Prosperity of our Church and Nation.

It is high Time that something should be done to rekindle *the Lamp of the Temple*, to enlighten poor Souls darkned with Ignorance, and to preserve the Christian Profession from forsaking us altogether. The once famous and flourishing Churches of *Asia* had their Candlesticks removed; their Light is extinguished long ago in utter Darkness, because they fell from their first Love. Their Works were not found perfect, they suffered the Deeds of the Wicked to remain without Correction. Some called themselves *Jews*, but were of the Synagogue of *Satan*. They *seemed* to be religious; they made Profession of worshipping and of praising God, but since *they bridled not their Tongue*, but were *Railers and Accusers*, their Religion was vain. Others were lukewarm, and cared not for the Interest of Religion, but said in their Hearts, That they were rich or good enough, and wanted nothing; and knew not that they were wretched and miserable, poor, blind, and naked. And we are strictly charged to hear what the Spirit said to those Churches, lest the Fate of ours may be the same in Time, with that of the *Asiatic* Churches.

THAT the Interest of our Church and holy Religion is now at a low Ebb, is so evident to every impartial

impartial Observer, that it needs no Proof to evince it. Should we not then do something to strengthen the Things which remain, but are ready to die? The good People of G O D cannot surely but lay this much to Heart, and grieve for it; but does not their heavenly Father, for his own Glory, and for their Good, their future most glorious Reward, look for something more than this from them? Should they not exert themselves so much the more resolutely, and lay themselves out the more abundantly, to support the necessary Means of promoting the sound Knowledge, and conscientious Practice of decaying Religion among us?

W H A T should hinder this, but either too little Love to G O D, or too much to the World? Why should we be over-fond of the Riches that belong to other Persons? For yet a little while, and the Riches we call our own will be in other Hands, and no longer ours. Why should we not be as eager to lay up for ourselves durable Riches in Heaven, as others are in hoarding up perishing Treasures upon Earth? We hold all our outward Possessions by a very uncertain Tenure; nor are they suited to promote our future Bliss, nor yet our present real Happiness, any other Way, than by glorifying G O D, and doing Good in our Generation.

I T is observed, “ That wicked People are,
 “ indeed, of most narrow and confined Spirits;
 “ they are so contracted by the pinching Particu-
 “ larities

“larities of earthly and created Things, so imprisoned in a dark Dungeon of Sensuality and Selfishness, so straitned through carnal Designs and Ends, that they cannot stretch themselves, nor look beyond the Confines of Time and Sense;” so deeply immersed in the Love of this World, that they *will not*, or under so deep a Consumption in their Estates, from their expensive and wasting Lusts and Pastimes, that they *cannot* part with much, for the Advancement of CHRIST’s holy Religion, and Salvation of the Poor; and therefore to excuse themselves, will easily believe, or feign frivolous Stories, or Objections, against every good Proposal.

BUT the overflowing Love, and communicative Nature of the divine Spirit, that renews, enlightens and sanctifies every true Christian, softens the Heart into the most tender Inclinations of doing Good to all, and more particularly to all such as are the greatest and most affecting Objects of our Compassion; I mean, the most miserable poor ignorant People and Children, who want our Mercy to save their Souls. How glad, and how thankful to GOD should we be, that they are disposed and desirous to receive our Assistance, in the Way they will be the greatest Gainers by it, and in the Way that the great GOD is most of all glorified, our holy Religion best promoted, the End of the Saviour’s redeeming Love best answered, and whereby we also earn to ourselves the greatest Rewards!

THESE poor Creatures are deeply involved in the general Corruption, Curse, and Guilt of the human Race; the Consequence of which, if not prevented, is so moving a Consideration, that no one who seriously reflects upon it, can think of any greater Charity, than to help on their Instructions, that they may be kept, *by the Power of God, through Faith, unto Salvation.* Their Helpers may assuredly believe, to their Comfort in all Conditions of Life here below, that they will be abundantly recompensed Above, in the Realms of Glory; where their Joy will be ineffable, surpassing the utmost Stretch of their Expectation: And when we contemplate the Joys of the Blessed, how natural is it for us to commiserate the Case of these poor Creatures, who stand so much in need of our Charity, with respect both to their Souls and Bodies?

THE most likely, if not the only Method of instructing them effectually, must be by a proper Method of *Catechizing*; by which, I do not mean learning only by Heart the sound Form of Words in our Church Catechism, but explaining to their Capacities, and inculcating upon their Minds, the Meaning of it; and confirming the Instructions contained in it, with pertinent Scripture Texts. If this be neglected, long Experience shews, that the most laborious Preaching, and all other Methods of reforming the Poor and Ignorant, will be but lost Labour upon them. We know, it was very much by Means of Catechizing, that the
primitive

primitive Christians propagated *Christian Knowledge*. The Records of Antiquity inform us, of several famous *Catechetical Schools* they had to that End; as that at *Alexandria*, supposed to have been set up by St *Mark* the Evangelist; and such another *Catechetical School* was, for a Time, taught by the famous *Origen*, at *Cæsaria*; as St *Cyril* did at *Jerusalem*, who was afterwards Bishop of that See. So that *Catechizing* is not a new Thing, no mean servile Office, nor yet an unnecessary one. For as Christianity, in the Beginning of it, was propagated by this Method, it is not probable, and hardly possible to retrieve its ancient Glory, Power, and Practice, whilst this is neglected; neither is it practicable to revive in the Church the Office of *Catechizing*, without *Catechetical Schools*.

BESIDES the absolute Necessity of *Catechizing*, towards the Reformation and Instruction of the Poor, it is acknowledged by all, who espouse the Interest of Religion, how greatly the Distribution of religious Books tends to the Promotion of it; as the daily publishing of so many profane ones has greatly tended to debauch the Morals of the People of this Nation.

AND here I must beg to be excused, that we cannot refrain our heartiest Congratulations, and most grateful Acknowledgments, to the *worthy Members of the Society for promoting Christian Knowledge*, and to their most liberal Contributors and Fellow-Labourers, in the Works of Charity, on Account of their Success in bringing about the largest

Impression that ever was of the *Holy Bible*, in the ancient *British Tongue*. Of all their great and excellent Services for the *Church of God*, and his *Holy Religion*, this, for the Benefit of the Poor in *Wales*, is not surely the least. We cannot but think, there is a peculiar Reward for such a Work as this, reserved for them in the heavenly Kingdom; and even here below, the present and future Generations of this Province will call them *Blessed*. And blessed may they be for ever. May they long and greatly rejoice in the *blessed Fruits* of their pious Labours, and may the Pleasure of the Lord prosper in their Hands. We are bound to pray *GOD* amply to reward the numerous and bountiful Promoters of this Work; by whose generous Contributions the Price of the *Welsh Bible* is reduced so low, as that it may be now had, from the abovenamed worthy Society, at *Three Shillings and Sixpence* without Clasps, and *Three Shillings and Ten Pence* with them; an easy and cheap Purchase! For which, we ought to render our hearty Thanksgivings to *GOD*, and our grateful Acknowledgments to our kind Benefactors.

I HAVE already begun to bestow the Bibles intrusted to my Care; yet, alas! SIR, I can supply but a very small Number, comparatively: For I can very truly assure you, and it cannot be difficult for you to believe it, if you please to consider the great Numbers of poor People, that have been instructed in the *Welsh Charity Schools*, for
Twelve

Twelve Years past, that, to speak within Compass, there are now upwards of *Twenty Thousand* desirous to read the Bible, who are not able to purchase it. Such of them as are able to work, usually receive the Value of their Labour in *Bread-Corn*, being seldom paid in Money. As for many of the Aged and Infirm, they must still remain without the Word of G O D, if good People do not please so far to consider their pitiable Case, as to extend their Charity yet further, to make some Provision for them.

FOR this Cause, some Persons of eminent Piety and Fortune have it much in their Thoughts, to join such other charitable Persons as shall please to favour the Design, in purchasing *Welch Bibles* for the Benefit of such of the Poor, as devoutly frequent the Church on *Sundays*, and likewise, resort to their Parish-Ministers to be catechized. This Proposal is humbly submitted to the Consideration of the Well-disposed.

I SUPPOSE it will be likewise granted, that in order to render the Word of G O D more edifying and useful to the ignorant People, and to prevent their misusing it to their own Hurt, it will be always necessary to provide several small Treatises, particularly such as relate to the Christian Doctrines, contained in our Catechism, explaining and inculcating the *Faith* and *Practice*, the *Principles* and *Duties* of Religion; which will render the reading of the Bible, and hearing of Sermons, more intelligible

telligible and profitable to them. There have been no Pains spared to provide such Books, and more are now providing ; but the Charge of them gives great Thoughts of Heart. I hope that to say so much, will not be deemed an Excess of Freedom in me ; for not to have mentioned it, would not have been just to this Undertaking, nor to the Poor, whose Benefit is intended by it, nor perhaps, to some charitable Persons, who would be glad to bestow their Charity where it is so greatly wanted. And now, as I have thus far discharged my Duty, and eased my Thoughts, in opening my Mind about it, I do, with entire Resignation to the divine Will, humbly submit the whole I have said to the Candour of all good Men, to think about it, as it may please G O D to direct them.

LEAVING therefore the Case (under the Influence of G O D's divine Blessing) to speak for itself, I will forbear to plead for it ; though I might very well be excused if I did so, since it would be for the Glory of G O D, and the Advancement of our holy Religion, and for the Salvation of the Souls of our poor Brethren. I cannot requite our charitable Benefactors in a better Manner, than by recommending to them a Method that will infallibly redound to their own infinite Gain in the End.

WITH Regard to these *Charity Schools*, we are indeed very much encouraged to trust in G O D about them. For I beg Leave, with great Submission,

mission, and in the most humble and grateful Manner, to observe, that it has been the divine Pleasure signally to own the Design, from the Beginning to this Time. These little Nurseries have all along been supported with a small Fund, always sufficient for the present Purposes of it, and providentially replenished, from Time to Time, with such seasonable Supplies as our Occasions required. I think it my Duty to mention this, for the Glory of G O D, and to excite the Joy and Praise of the Friends and Patrons of this Charity, and for the Encouragement of all, who set about Well-doing; that they may manfully exert themselves in the Service of G O D, without fainting.

It cannot be doubted, I hope, but it was through the same kind Providence, in favour of these Seminaries, that they have passed through and survived all the Obstructions and groundless Obloquies of ignorant and evil-minded People, and have at length (in this Country at least) very happily emerged above such invidious Surmises, and senseless Reproaches, as are usually bestowed very plentifully on Designs of this Kind; inso-much, that they have gained the universal Approbation of good People every where. I believe there is not one Clergyman, thoroughly acquainted with these *Catechetical Charity Schools*, and who seems to do any Thing in Earnest towards carrying on a Reformation in his Parish, who has not desired the Assistance of them, and afterwards been
very

very thankful for them. Mistaken Notions and Prejudices about them are daily vanishing away.

THIS may be specified, by what a Clergyman from *North Wales* wrote to me lately, who had a *Welsh School* in his Parish, and where there was the greatest Opposition at first. Thus he says in his late Letter: “ I endeavoured, in all Companies, to remove their Prejudices against the “ *Welsh Schools*; and succeeded so well, that before our first Quarter expired, it gained, at least, “ their outward Approbation; and now, I rejoice to see it, all this Part of the County “ unanimously concur in desiring these Schools, “ The School granted to my Parish did not answer the Height of my Expectation; for but “ few Adults, because incumbered with Worldliness or Poverty, embraced this Opportunity of “ acquiring further Knowledge: Yet I saw no “ Room to doubt, but the more than expected “ Number of Children that came to School, will “ profit thereby, do Good in their Generation, “ and communicate what they have been taught “ to their Children. Certain I am, that my “ Method of Catechizing, will be greatly facilitated hereby; for I find my private Explanation to have greater Impression upon them already*.”

N. B. The Publisher of this Account is ready (if called upon) to produce above an Hundred Testimonials, received the last Year, from Clergymen and others, concerning the Worth and Usefulness of these Schools, but which he does not communicate to the Publick, as heretofore, to save the Expence of Printing.

It has been observed, that the *Welch* Schools are always most beneficial and useful in the Parishes of *Catechizing* Ministers, which we wish were more numerous. I am credibly informed, that they produce, by the Blessing of God, very happy Effects every where; insomuch that this *Labour of Love* is not in vain in any Place. The Poor Scholars, whether they be Children, or Adults, though very ignorant before, give now such an Account of their Knowledge in Religion, as very much affects and shames other People; insomuch that several, especially their Parents, cannot refrain Tears when they hear their Children catechized. There is also a visible Reformation among them, with very hopeful Appearance that many of them have felt the humbling Power of true Repentance. So evident it is, that their Benefactors deserve the Thanks and Prayers of all this Country.

WHAT remains, but that all good People, who make Conscience of addressing their heavenly Father at the Throne of Grace, be intreated to remember this Work in their daily Devotions. The Benefactors also, and all Well-wishers to it, are further most humbly desired, to communicate such Advice or Direction as may be suggested to them, or such as they themselves think proper, concerning this Undertaking; that every Thing relating to the Success of it may be conducted in the best and most unexceptionable Manner. And whereas Attempts of this Nature are generally subject to various Opinions and Reflec-

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tions,

tions, and to the Misreports of the Disaffected; and as this Undertaking, in particular has met with the same Kind of Treatment; it is not, as I humbly apprehend (I beg Pardon if it is) an immodest Request, that the Reporters of any Misdemeanour or Misbehaviour in these little charitable Seminaries, be desired to particularize in Writing, *what, when, and where* the Misdemeanour was; that if the Information be true, the Fault may be corrected immediately; and if not, that there may be Room to defend a good Cause, or any Person concerned in it, from suffering wrongfully. For it is not the Cause only that will suffer by a false Accusation, but an injurious Censure will likewise be reflected on the Ministers of the Parishes where the Schools are erected, who certify the Behaviour of the School-Masters. These are commonly of their own Choice and Appointment; the Care and Conduct of the Schools and School-Masters being always submitted to them. Now it is humbly apprehended, that condemning a Thing as bad in the general, without producing any one particular Instance of its Badness, is not very fair and candid, and can hardly appear a sufficient Cause of Condemnation in the Eye of an impartial Judge. Very difficult it is, sometimes, to examine narrowly into the Truth of a general Charge; nor at all easy to prove a *negative* Defence, be it ever so just in Behalf of the Injured, where the Particulars of the defaming Affirmative are not expressly ascertained. We know

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it was not the Manner of the *Romans* to condemn any Person till the Accusers and the Accused were had Face to Face; and it would surely ill become Christians to deviate from, or disregard so wise, humane, and equitable a Rule. Defamation is so common, and that which most People complain of, all are liable to, and some suffer grievously by, it is but just, that so base, so inhuman a Practice should be discouraged all Manner of Ways.

THAT our good and gracious GOD, who hath not left this charitable Design among us without a Blessing hitherto, may please to prosper it more and more, for the Benefit of the present Generation and their latest Posterity; and that He may please to reward all the Benefactors both here and hereafter with abundant Recompence, shall be the daily, and most earnest Prayer, of,

H O N O U R E D S I R,

Their and Your most Obliged Humble Servant,

Llandowror, October
12. 1744.

Griffith Jones.

An Account of the Circulating and Catechetical
 WELCH CHARITY SCHOOLS,
From Michaelmas 1747, to Michaelmas 1748.

In these *Schools* (supported by the charitable Benefactions of the Well-disposed, whom we pray GOD to bless and reward) Men, Women, and Children, being ignorant of the *English* Tongue, are taught to read their native *British* Language, and instructed daily in the Principles and Duties of Religion, out of the *Church Catechism*, and the Explanation of it, for *Four* or *Five*, and sometimes for *Six Months*, or longer, as those who desire to learn have Need of them, and at such Times of the Year, as the Poor can best spare from their Labours to attend them.

N. B. Some *English* Charity Schools are included, set up of late for the Poor that did not understand *Welsh*.

Welch Charity Schools in <i>Anglesea</i> .		Where taught.	N ^o of Scholars.
Where taught.	N ^o of Scholars.	Brought over	56
T <i>Rewalchmai</i>	} 47	<i>Cerrig Ceinwan</i>	} 53
Parish Ch.		Par. Church	
<i>Merddyn Cettyn</i> in	} 9	<i>Llanfwrog</i> Par. Ch.	45
<i>Llanrbyddlad</i>		<i>Llantrisant</i> Par. Ch.	49
—	} 47	<i>Cefn-Esgob</i> in <i>Llan-</i>	} 47
		<i>fibangel Tre'r barr</i>	
Carried over	56	Carried over	250

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	250	Brought over	860
<i>Bodloffion</i> in <i>Llangefni</i>	35	<i>Marros</i> Parish Ch.	45
<i>Caer-Eurych</i> in	} 50	<i>Pen-yr-beol</i> in <i>Llan-</i>	} 56
<i>Llangristiolis</i>		<i>fair y Bryn</i>	
<i>Efel-fach</i> in <i>Tre-</i>	} 41	<i>Rbŷd y Saint</i> in	} 43
<i>walchmai</i>		<i>Llangadog</i>	
<i>Llanfachbraeth</i> Par. Ch.	51	<i>Felindre</i> in Ditto	37
<i>Llanfflewin</i> Par. Ch.	27	<i>Brechfa</i> Parish Ch.	70
<i>Newborough</i> Par. Ch.	35	<i>Abergolau</i> in <i>Brechfa</i>	46
<i>Pen-mynydd</i> Par. Ch.	34	<i>Caerboeliw</i> in the	} 36
	523	upper Part of	
		<i>Llanegwad</i>	
In <i>Breconshire</i> .		<i>Rbiw-ddu</i> in <i>Llanfi-</i>	} 9
<i>Dyfynnog</i> Village	32	<i>hangel Aberbythych</i>	
<i>Felindre</i> in <i>St Da-</i>	} 34	<i>Hên Efel</i> in <i>Llangel</i>	68
<i>vid's</i> Parish		<i>Talsarn</i> in <i>Llanelly</i>	69
<i>Llywel</i>	48	<i>Pen-yr-beol</i> in <i>Llan-</i>	} 61
	637	<i>egwad</i>	
		<i>Melin Bibwr</i> in	} 28
In <i>Caerdiganshire</i> .		<i>Llangynnwr</i>	
<i>Argoed-fawr</i> near	} 37	<i>Ffôs-ddu</i> in <i>Abernant</i>	43
<i>Tregaron</i>		<i>Eglwys Fair Lan-</i>	} 31
<i>Berllan Dywyll</i> in	} 54	<i>tâf</i> Par. Ch.	
<i>Llandewi Brefi</i>		<i>'Sgubor-fawr</i> in <i>Eg-</i>	} 40
<i>Doibie Fach</i> in Ditto	45	<i>lwys Fair Lantâf</i>	
<i>Llanfair Orllwyn</i>	} 57	<i>Llangan</i> Parish Ch.	56
Parish Church		<i>New Castle</i> in <i>Emlyn</i>	21
	830	<i>Pen-y-bont</i> in <i>Llan-</i>	} 67
		<i>fibangel Orarth</i>	
In <i>Caermarthenshire</i> .		<i>Castell y Ffrwd</i> in	} 49
<i>Pen-yr-allt</i> in <i>Llanboidy</i>	30	<i>Cilrbedyn</i>	
		<i>Llangain</i> Parish Ch.	45
		<i>Ca-llifer</i> in <i>Llanfi-</i>	} 28
		<i>hangel Aberbythych</i>	
Carried over	860	Carried over	1808

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	1808	Brought over	2679
<i>Ysgwyn in Llangatben</i>	68	<i>Nantglyn Parish Ch.</i>	38
<i>Broadlay in St Ismael's</i>	43	<i>Llanddyrnog Par. Ch.</i>	45
<i>New Church Par. Ch.</i>	61	<i>Waun-fôr in Llan-</i>	} 34
<i>Muddfey</i>	55	<i>ufudd</i>	
<i>St Clear's Parish Ch.</i>	47	<i>Denbigh Town</i>	35
<i>Llangynning Par. Ch.</i>	30	<i>Cefn Llwyd in Llan-</i>	} 34
<i>Penrbognwg in Llan-</i>	} 64	<i>ufudd</i>	
<i>fibangel Abercowyn</i>		<i>Tŷ'n y Llidiard in</i>	} 41
<i>Another School</i>	} 19	<i>Llanrbaiadr</i>	
<i>Llangain Par. Ch.</i>		<i>Rhyd Loyw in Llan-</i>	} 58
<i>Cwm y Frân in</i>	} 49	<i>fannan</i>	
<i>Llanfynydd</i>		<i>Another School at</i>	} 51
<i>Llantharog Parish Ch.</i>	33	<i>Cefn Llwyd in</i>	
<i>Rhyd-y-dâl in Llan-</i>	} 55	<i>Llanufudd</i>	} 27
<i>tharog</i>		<i>Llanbedr Parish Ch.</i>	
<i>Manner-deilo Ham-</i>	} 39	<i>Gyflylliog Parish Ch.</i>	12
<i>let in Llandeilo-</i>			
<i>fawr</i>			3054
	2371		
In Caernarvonshire.		In Glanmorganshire.	
<i>Llangian Parish Ch.</i>	55	<i>Cwm in Llanfamlet</i>	46
<i>Llanryg Parish Ch.</i>	65	<i>Ynys y Maerdy in</i>	} 47
<i>Llaniestyn Parish Ch.</i>	46	<i>Briton-ferry</i>	
<i>Abererch Parish Ch.</i>	43	<i>Burthin in Llanblethian</i>	60
<i>Llanberis Parish Ch.</i>	58	<i>Silly Village</i>	55
		<i>St Andrews</i>	40
		<i>Aberdare</i>	71
	2638	<i>Another School in</i>	} 61
		<i>Aberdare</i>	
In Denbighshire.		<i>Bryn in Michaelstone</i>	60
<i>Waun Breian in</i>	} 41	<i>Cadocston Village</i>	22
<i>Llanrbaiadr</i>		<i>Olchfa in Swansea Par.</i>	46
		<i>Dunfan in Llanrbidian</i>	18
Carried over	2679	Carried over	3580

Where taught.	N ^o of Scholars.	Where taught.	N ^o of Scholars.
Brought over	3580	Brought over	4618
<i>Penbrisc</i> in <i>Coychurch</i>	51	<i>Gafael Penmain</i> in	} 58
<i>Llangenith</i>	34	<i>Mynyddislwyn</i>	
<i>Lynon</i> in <i>Ilstone</i>	45	<i>Gwrhay</i> in Ditto	40
<i>Swansea Town</i>	74	Near <i>Aberbargod</i>	} 63
<i>Craig-trewyddfa</i> in	} 64	<i>Bridge</i> in <i>Bed-</i>	
<i>Llangefelach</i>		<i>wellty</i>	} 50
<i>Dan y Graig</i> in Ditto	76	<i>Coed-gwnnwr</i> in	
Near <i>Bath newydd</i>	} 75	<i>Llangefiw</i>	} 40
in Ditto		<i>Tŷ Coch</i> in <i>Caerleon</i>	
<i>Tŷ'r Cyrnel</i> in	} 49	<i>Gwernefney Par. Ch.</i>	42
<i>Tyrbegston</i>		<i>Llanishen Parish Ch.</i>	43
<i>Ystrâd-dafodog Par.</i>	} 53		
<i>Church.</i>			49 54
<i>Penbydd-waelod</i> in	} 48	In <i>Montgomeryshire.</i>	
<i>Margam</i>		<i>Hendre</i> in <i>Carno</i>	33
<i>Nottage</i> in <i>Newton</i>	50	<i>Pont-dôl-goch</i> in	} 38
	4199	<i>Llanwennog</i>	
In <i>Merionethshire.</i>		<i>Llangyrig Parish Ch.</i>	57
<i>Llanfawr Parish Ch.</i>	26	<i>Pen-y-Gochel</i> in	} 63
<i>Llangower Parish Ch.</i>	34	<i>Llanfair Gaer-</i>	
	4259	<i>eimon</i>	} 30
In <i>Monmouthshire.</i>		<i>Cefn Llwyd</i> in Ditto	
<i>Llanellen Parish</i>	24	<i>Bwlch-yr-Helygen</i> in	} 46
<i>Tŷ Llwyd</i> near <i>Pont</i>	} 18	<i>Tref-Eglwys</i>	
<i>y Pool</i>		<i>Llanwyddyn Par. Ch.</i>	46
<i>Sir Newton</i>	107		5267
<i>Holy Bush</i> in Ditto	112	In <i>Pembrokeshire.</i>	
<i>Sir Newton Par. Ch.</i>	98	<i>Brodie Parish</i>	24
		<i>Puncheston Par. Ch.</i>	20
Carried over	4618	Carried over	5311

Where taught.	No of Scholars.	Where taught.	No of Scholars.
Brought over	5311	Brought over	5823
East Gate in Pem- broke Town	} 53	Cilgerran Village	62
Lamphey Parish Ch.	52	Letterstone Parish Ch.	56
St Michael's in Pem- broke Town	} 77	Ambleston Par. Ch.	31
Cilgwyn Chapel	49	Newport Parish Ch.	46
Cilrbedyn in Llanychaer	11	Newport Village	42
Llanllawer Par. Ch.	14	Llandeilo Parish Ch.	37
Cilgwyn Cwarter in Neferu	} 41	Nant-y-Geifir fach in Llanfyrnach	} 38
Fisgard	44		6135
Treslanog-fach in Mathry	} 60	In Radnorshire.	
Fachelych in White Ch.	37	Grochren in Llanba- darn Fynydd	} 52
Llanrbian	32	Bog in Abi-cwm-bir	} 36
Llanfynydd Parish Ch.	42	in Llanbister	
Carried over	5823		6223

Total Number of Schools 136

Number of Scholars 6223

The Number of *Welsh* CHARITY SCHOOLS and SCHOLARS
for Twelve Years past.

SCHOOLS. SCHOLARS.

In the Year	1737	—	37	—	2400
	1738	—	71	—	3981
	1739	—	71	—	3989
	1740	—	150	—	8765
	1741	—	128	—	7995
	1742	—	89	—	5123
	1743	—	75	—	4881
	1744	—	74	—	4253
	1745	—	120	—	5843
	1746	—	116	—	5635
	1747	—	110	—	5633
	1748	—	136	—	6223

Total — 1177

64721

F I N I S.



